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ABSTRACT

This special issue centers around the theme of education for peace and human rights. It contains materials concerning the practice of adult education in the Asian-South Pacific region. The journal contains 15 papers. The following papers provide regional perspectives: "Learning to Live in Harmony and Diversity" (editorial) (Rajesh Tandon); "Human Rights Education as a Human Right" (workshop report); "Human Rights Teaching Programmes: Specific Problems and Scope" (Anand Swaroop Verma); "Human Rights Education and Social Awareness Raising Programme" (Sushil Pyakural); "Legal Literacy, Human Rights Education, and Paralegal Training in Sri Lanka" (Kalyananda Tiranagama); "Human Rights and the Third World" (Deepika Udagama); "Peace and Human Rights Education: A South Pacific Perspective" (Joseph C. Veramu). The following papers are classified from an international perspective: "IMF [International Monetary Fund], World Bank Violate Human Rights" (Mutombo Mulami); "Address by Director General of UNESCO at the Inauguration of the Human Rights Street, Nuremberg, October 24, 1993" (Federico Mayor). The following papers are reports from the United Nations World Conference in Vienna: "Vienna Report--The World Conference on Human Rights" (Andre Frankovits); "Working Group on Human Rights Education: Recommendation for Reform in the United Nations Human Rights System" (report); "The Vienna NGO [Nongovernmental Organizations] Forum" (John Scott-Murphy); "The Vienna Declaration on Women" (conference resolution); "Beyond Vienna" (John Scott-Murphy); and "Conference Documents"--summaries and recommendations from the forum. The document also contains reviews of five books on peace and human rights. (KC)

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LEARNING TO LIVE IN HARMONY AND DIVERSITY:
FOCUS OF HUMAN RIGHTS EDUCATION

ASPBAE COURIER NO. 57

DECEMBER 1993

Asian-South Pacific Bureau of Adult Education
Colombo, Sri Lanka

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EDITORIAL

LEARNING TO LIVE IN HARMONY AND DIVERSITY

The decade of the 1990's is witnessing unprecedented violence and conflicts. No longer limited to any particular region or framework, differences on the basis of caste, religion, gender, race, ethnicity and the like are finding communal outbreaks from Los Angeles to Bosnia to South Africa to Bombay to Jakarta to Fiji. This indeed is a momentous period in our history. The new information age and global interdependence has made it possible for one humanity to emerge and flourish on planet earth. Yet, our "close encounters" with each other have only resulted in hardening of narrow parochial identities and indifference, disrespect and hatred for "different others". It is this irony that beacons us to explore ways to overcome our "historical plateau". Further evolution of human civilization is conditioned upon such initiatives.

It is in this spirit and perspective that Asian-South Pacific Bureau of Adult Education (ASPBAE) began its programme on Education for Peace & Human Rights, two years ago. As a regional association of Adult Education, active in more than 30 countries, it is the practice of adult learning that inspires ASPBAE to engage itself in this task. Thus, learning to live in harmony and peace, to respect and accept diversity and to celebrate and enjoy our richness in pluralism becomes necessary for citizenship. It is such a learning that contemporary citizenship demands; and its is here that Adult Education can make a contribution.

In the same vein, concerns for basic Human Rights to live in peace and serenity, right to livelihood etc. are continuously being violated and transgressed. While social and economic rights of justice, equality and susceptibility continue to be critical even today those associated with civil and political liberties seem to occupy the centre-stage of debates and assertions. It is here that recently held United Nations Conference on Human Rights (June 1993; Vienna) was an important landmark event. It created the possibility for reiteration of universality of basic Human Rights across all citizens and humanity. Though regional and cultural variations do exist, it is "humanly unacceptable" to propagate varying standards with respect to survival, dignity, freedom and liberty. It is here that common standards and parameters universally acceptable and respected need to be regularly proclaimed, monitored and enforced.

Yet universal acceptance and enforcement of basic Human Rights by citizens requires ongoing education and learning. Human Rights practice and advocacy has been so far restricted to lawyers and Human Rights specialists or "watchdogs". While their contribution continue to be significant, it is of utmost significance that Human Rights become "owned" by and assimilated in the daily praxis of citizens. Human Rights education in that sense acquires critical importance. The "Right to Learn" adopted by UNESCO is a basic Human Right; the Right to "Human Rights Education" should as well be a basic human right. This is the challenge before Adult Education today.

This special issue of COURIER - the ASPBAE Journal - is an attempt to highlight the theme of Education for Peace & Human Rights. It contains materials that can inform the practice of adult education in this region; it also contains contributions of adult educators to Human Rights Education in this region; it also contains contributions of adult educators to this cause.

It is hoped that this special issue will stimulate further the practice on the ground to ensure Global Peace and Universal Human Rights.

We write you to join in the Source.

Rajesh Tandon
Guest Editor

REGIONAL PERSPECTIVES

"HUMAN RIGHTS EDUCATION AS A HUMAN RIGHT"

Report of a Workshop
on
The Status of Human Rights Education in Bangladesh
November 20, 1993

Background:

Paralegal Training Services Centre (PTSC) in co-operation with the Bangladesh Human Rights Commission (BHRC) and in association with ASPBAE organized a one day workshop on "the present status of Human Rights Education in Bangladesh", which was held at Bangladesh Human rights Commission (BHRC), 77, Purana Paltan Line, Dhaka-1000, Bangladesh on November 20, 1993.

Seventeen Non-governmental organizations (NGOs) which includes several human rights and legal aid organizations participated in the workshop. Except few most of them presented their reports verbally.

The objectives of the Workshop:

1) to identify the organizations offering human rights Education in Bangladesh.

2) to review the activities concerning human rights education carried out by the concerned NGOs.

3) to analyse method and techniques of carrying out human rights education and sharing experience with regard to its achievement thereof (both positive or negative).

4) to record future plan of actions.

The workshop was divided into four sessions. Rev. Fr. R.W. Timm, CSC, Executive Secretary of the Commission for Justice and Peace (CJP) and founder of the South Asian Forum on Human Rights (SAFHR) inaugurated the workshop.

Justice K.M. Subhan, Chairman, Bangladesh Human Rights Commission (BHRC), presided over the opening session.

Akram H. Chowdhury, Secretary-General, Bangladesh Human Rights Commission (BHRC) and Director, paralegal Training Services Centre (PTSC) presented the key note paper titled "Human Rights Education As A Human Right."

The presentation of the key note paper was followed by intensive discussion by the participants. The second session of the workshop was chaired by Rev. R.W. Timm, CSC and co-chaired by Mrs. Fahmida Marium of RDRS, Dhaka. In this session participants presented their Report of Activities on Human Rights Education and immediately after lunch all the participants visited Human Rights Library and got acquainted with the CDS/ISIS Database programme.

The third session was chaired by Mrs. Dilwara Akhter Jahan of Ain-O-Salish Kendra, Dhaka, where participants shared their experiences on the Problems and Prospects of Human Rights Education in Bangladesh.

The fourth and the final session was chaired by Adv. Syed Ramjanul Alam, General secretary, District Human Rights Education & Development Pr gramme (HREDP), Cox's Bazer. In this session participants jointly formulated a Plan of Action on Human Rights Education and formed a joint platform entitled "Committee for the Promotion of Human Rights Education in Bangladesh."

The workshop was closed with concluding remarks from Mr. Justice K.M. Subhan, Chairman, Bangladesh Human Rights Commission (BHRC).

The participants in the workshop limited their discussion into following points:

a) Programmes, Methods and techniques carrying out of Human Rights Education.

b) Result achieved and

c) Action Plan of future activities.

Programmes, Methods and Techniques of Human Rights Education:

The intensive discussion on the above theme revealed that in addition to Human Rights and Legal Aid organisations the other Developmental NGOs have been organizing human rights educational programmes in different parts of Bangladesh. The following programmes were identified which have been directly or indirectly contributing to Human Rights Education in Bangladesh:

a) Paralegal Training Programme on Human Rights & Development for the NGO workers, Trade Union Leaders, Journalists, Youth leaders and Peoples representatives at the grass-roots etc;

b) Legal Literacy Training for Women's Activists, Slum dwellers, Landless groups etc;

c) Trade Unionism and Human Rights for Trade Union Leaders;

d) Training Workshop on Women's Rights and Development;

e) Training workshop on "Health and Human Rights" for Doctors, Nurses, Physiotherapists, Psychologists and other health related personnel.

f) Training Workshop on Investigative Journalism and Human Rights;

g) Training Workshop on Mediation & Human Rights;

h) Internship on Human Rights;

i) Training Workshop on Human Rights "Democracy, Development and Human Rights" for NGOs workers etc.;

j) Applied Research and Investigation on Human Rights;

k) Techniques of Information Collection and Report Writing on Human Rights;

l) Regional Training Programme on Human Rights for human rights activists from South-Asian Countries;

Methods and Techniques:

- lectures on Human Rights and related issues, i.e. women's rights, children's rights, workers rights, rights of the landless peasants etc;
- lectures on relation of Human Rights to justice, peace, development, democracy and rule of law etc;

- lectures and practical demonstration on Legal aid, Mediation and the role of the Paralegals in promoting and protecting human rights;
- use of photos from newspapers to illustrate human rights violations and unjust situation;
- use of home-made coloured drawings to illustrate human rights events or stories which convey a good lesson;
- slide shows, over-head projectors, songs, videos, audios, role plays and discussions;
- small group discussion on set questions and themes;
- publications of the newsletters, fact-finding reports on human rights violations, features, articles, research reports etc;
- publications of training manuals, booklets, leaflets, posters, brochures etc;

Result Achieved:

The training programmes stimulated a number of trainees to organize similar human rights training programmes for their fellow colleagues and field level workers;. Secondly, a good number of very useful materials relevant to human rights education have been published by different NGOs;. Currently, efforts are being made to publish comprehensive books, manuals which will illustrate different important human rights instruments with practical guidances;

Last but not the least, a number of newspapers clipping centres, training institute and a specialized human rights library have been established.

There is enthusiasm everywhere for human rights training and a desire to follow up with further trainings in the future. However, in spite of much enthusiasm at the end of seminars and trainings, the follow up is usually weak.

Action Plan of Future Activities:

- includes and strengthen all of the above programmes;
- A joint platform for human rights education entitled "Committee for the Promotion of Human Rights Education in Bangladesh" has been established in Dhaka on November 20, 1993, mainly for campaigning and popularizing human rights education at all levels of the society.
- prepare alternative curricula on human rights for school children;
- prepare materials on human rights for Non-formal Primary Education;
- organize signature campaign and lobbying with the Parliamentarians for introducing human rights education at all levels of government's training institutes, especially in the Civil Service, Police Service and Military academies;
- organize regular consultation meetings with the heads of the NGOs located in different parts of the country and inspire and encourage them to introduce training programme on Human Rights, Democracy and Development in their existing training structure;
- organize a Central Resource Centre (Human Rights Library) to facilitate the publications of human rights materials;
- publish booklets, leaflets, pamphlets, newsletters and other publications especially required for organizing programme on human rights education;
- organize and mobilize a pool of human rights trainers to help interested organization to conduct their human rights training programmes.

Recommendations:

A number of recommendations was made at the end of the workshop which are as follows:

1) This workshop urges the government to enact laws to introduce and integrate human rights education gradually from primary to university level of instruction.

2) The Government of Bangladesh is also urged to introduce human rights subjects in different govt. training academies like Civil Service Training Academy, Foreign Service Training Academy, Police & Military Training Academy and other training academies as part of the Government's commitment to United Nations for the promotion and protection of human rights in Bangladesh.

3) The workshop stressed repeatedly on the positive link between Human Rights and development and urged all the development NGOs to extend and introduce supplementary training programme on "Human Rights and Development" for their staffs and field level workers in order to help to disseminate practical information and knowledge of their legal rights and human rights to their beneficiaries at the field level.

4) NGOs are requested to prepare the curriculum for non - formal education on the basis of human rights.

5) The workshop urged the Government to reform bad laws that contradict human rights.The workshop also resolved to request Government to enact laws to regularise 'Shalish' (Mediation) in the villages. And to remove other discriminative laws in education sector.

6) The workshop resolved to establish a common platform entitled "Committee for the Promotion of Human Rights Education" with the objectives of campaigning for and popularizing of Human rights Education at all level of the society. The membership of the Committee will be open to those NGOs and individual experts who have specific programme on human rights education. Temporarily the activities of the Committee will be carried out from 77, Purana Paltan Line, Dhaka-1000.

   The main objectives of the committee would be to (a) organize workshop on HRE with different professional peoples like lawyers, journalists, teachers, doctors, NGOs workers etc., (b) prepare alternative curriculum and materials on human rights education for school level and non-formal primary educational programmes, (c) The Committee be authorized to follow-up and implement the following programme of actions:

   * Resolutions and recommendations of the United Nations Commission on Human Rights (No. 1993/56) for a Declaration of UN Decade for Human Rights Education.
   * Resolutions and decisions on the Human Rights Education taken at the Bangkok Prep Com and World Congress on Human Rights in Vienna.
   * UNESCO World Plan of Action on education for Human Rights and Democracy.
   * Peoples Decade of Human Rights Education, 1991-2000 and
   * Programme of Action on Human Rights Education offered by Asian-South Pacific Bureau of Adult Education (ASPBAE), South Asian Forum on Human Rights (SAFHR) and Asian Regional Resource Centre (ARRC).

7) The participants of the workshop elected Akram H. Chowdhury as the Convener of the Committee.

8) The workshop expressed the need for a Central Resource Centre to facilitate the preparation and publications of materials on human rights education.

HUMAN RIGHTS TEACHING PROGRAMMES : SPECIFIC PROBLEMS AND SCOPE

ANAND SWAROOP VERMA

Since the subject under discussion is human rights education which means how to teach activists and teachers of human rights all about human rights, I shall confine myself to a set of real problems that we often encounter on popular plane in the sphere of human rights. I stress the word 'popular plane', for we are convinced that awakening in the ranks of the popular masses is possibly an effective antidote to abuse of law and judiciary at the Governmental level. We are also convinced that awakening in the ranks of popular masses by itself will offer a serious challenge to the political parties which seek to thrive on the backward-looking orientations of sections of people. Where is the check on Governmental arbitrariness? Often the Government ignores the critical comments in sections of the Press and also the reports put out by human rights activists.

It is rather strange that the 'human rights', organisations founded in our country since 1977 or before has not formulated any comprehensive Programme to inculcate in the ranks of the popular masses any profound respect for human rights.To drive home the point I am seeking to make I should like to cite the gory incident of hanging reported from Mehrana last year on March 27. On that fateful day following a near-unanimous decision of the local Panchayat which was not a legal body, being a non-statutory body forum of the dominant Jat community of the village, three youths including a young girl were publicly hanged to death. The principal allegation was that the youths transgressed the caste bounds. The boys belonged to the Jatav community, a scheduled caste and the girl to the Jat community, a notch higher in the caste hierarchy. Mehrana, a remote and inaccessible village located in the district of Mathura, is Jat-dominated. The dominant sections of the Panchayat were convinced that the decision to hang the youths was perfectly legal and just. For as they told our activists who visited the village soon after the incident, the decision was taken by no less an authority than the Panchayat. The Panchayat as they argued was vested with both secular and divine powers. Moreover in the Panchayat decision all castes were represented. And more importantly the nooses were put around the condemned youths by their own parents and that because they were distraught, they might have been helped by someone from their own caste.

Following a big uproar in sections of the Press the Police apprehended 31 villagers. However they remain unrepentent, haughty belligerence marking their conduct and demeanour. What is our crime? they repeatedly ask pressmen and 'human rights' activists. As they put it, it was a Panchayat decision, the decision sanctified by the Panch Parmeshwar, the divine being.

I have cited this inhumanly barbaric incident not to indicate that the Mehrana concept of human rights is universally shared by all sections of people. Nevertheless in the Third World, particularly in India areas of discrimination such as caste conflicts, communal violence, racial antagonism and institutionalised terrorism cannot be ignored by human rights activists.The point is that India currently is living in several epochs simultaneously. Large section of people still cherish pre-modern concepts of justness and legality.The instant mobilisation along caste and communal lines as we witness in several parts of the country from time to time has been due to the persistence of pre-modern notions. The spirit of the Constitution and of the laws enacted thereunder does not seem to have reached all sections of people.

The point I want to make is that caste feuds, communal violence, racial antagonism and senseless killings arise out of non-recognition of human rights. The human rights activists all over the Third World felt really encouraged when recently Amnesty International, though belatedly, recognised those areas which had not figured in its mandate. While endorsing the need to pay attention to these areas, the Amnesty International remarked that the true cause of human rights violations was the lack of a national culture of respect for these rights.

No single definition can explain the phenomenon of terrorism often resorted to by different political outfits in different parts of the country. Whatever might have been at the root of this phenomenon, the vicious role of casteist consolidation, communal frenzy and racial intolerance cannot be ruled out. The legitimacy terrorism has acquired over the years is no less due to the persistence of pre-modern notions of legality, justness and nation-building.

It may be recalled that the human rights movement as it originated in France, England and the U.S.A. mostly stressed certain civil rights and political freedom, without touching upon the socio-economic and cultural complex obtainable in a given society. However in a country like India, social justice is a live issue for a good many strata who suffer humiliation and oppression at various levels in social intercourses. The manner in which Ayodhya is being exploited for sheer political ends has already caused much insecurity to the Muslims in the Hindi heartland. There are several other strata who have their own problems, the problems arising out of the persistence of the pre-modern outlook in a modern polity. For instance, I do not know how to characterise the complaint of a fairly educated person belonging to the Mala community, a scheduled caste, against the village barber who refused to entertain him in his hair-cutting saloon. Nor can I characterise the barbers reply in any rational framework when he argued that if he entertained a Mala, he could lose his upper caste clients, besides incur wrath of the local Reddy, the feudal landlord. Problems of this variety, I emphasise, are endemic in a society which at a certain level finds, its legal, cultural and social sustenance from pre-modern orientations.

Accordingly I would argue that the Third World concept of human rights proceeds from the close interlinkage and equal value of all catagories of human rights, i.e., economic, political, social, cultural, and personal. All these are equally important and necessary for securing a democratic way of life. To argue, at this stage, as some Western human rights activists continue to do, that international covenants be confined only to civil and political rights will amount to taking an idealistic position not supported by empirical data. It was, therefore, heartening that the U.N. Declaration on Human Rights included a wide-range of civil, political, socio- economic and cultural rights.

I have emphasised denial of human rights at the popular level. By no means do I condone the records of the Governments whose conduct has been more atrocious, to say the least. In recognition of the specifics built in to the Indian situation, I would plead that our concept of human rights include violations both at the popular level and also at the governmental level. This, I believe, is important for putting out teaching material for a broader educational campaign in this sphere.

The organisation with which I am associated is currently involved in identifying two kinds of human rights activists: one belonging to the Scheduled castes and the other belonging to the Hindu reformist groups. Until now we had never thought of developing these activists into teachers. The tasks involved in this process are very complex, we realise. It will necessarily involve caste annihilation movement and weeding out from the Hindu religious orthodoxy the dogmas which grossly violate modern, democratic

ethos. Frankly speaking we have not as yet taken up the job. We do not know at this stage how it will work out. The job involves a dispassionate reappraisal of our traditions, cultural, social and religious.

Until now we used to leave the human rights movement to the exclusive care of lawyers and jurists. While not underplaying the epochal services rendered by jurists and lawyers, I would plead we involve in our education programmes social workers and religious reformers. Besides, every segment of the Indian population has its own specific problems and complexities. Accordingly, the activists and teachers need be drawn from all segments. It is only on their findings can we hope to identify the bias in the formal teaching programmes pursued in schools and colleges at this stage. Later we could arrange an interface between human rights teachers and teachers employed in schools and universities.

HUMAN RIGHTS EDUCATION AND SOCIAL AWARENESS RAISING PROGRAMME

(A programme launched by Informal Sector Service Centre (INSEC), Kathmandu, Nepal)

Sushil Pyakural

INTRODUCTION

In April 1990, Nepal won democratic freedom by overthrowing the Panchayat regime, after a people's movement jointly led by Nepali Congress Party and United Left Front (Communist Party). This Himalayan Kingdom actually regained a multiparty system which had been brutally taken away by the monarchy in the year 1960. The peoples movement culminated in the framing of a democratic constitution with the concurrence of all political parties. The fundamental rights viz social, cultural, economic and fundamental rights have been enshrined in the constitution.

In Nepal majority of the population lives below subsistence and the major chunk of the people are illiterate. In Panchayat era the political propaganda and educational intervention was strongly used in the "collective programming" and conditioning of minds of the people in favour of the autocratic regime. With the dawn of democracy there was the need to deprogramme the feudal value orientation and increase the awareness of democracy, its meaning and implications.

INSEC, an NGO completely dedicated to the protection and promotion of human rights of the people, initiated Human Rights and Social Awareness Raising Programme in March, 1992. INSEC, already had experience of running programmes of increasing voters's awareness before the general election and in training independent election observation team (to ensure free and fair election). INSEC is involved in institutionalizing democracy by sharing hands to make rural masses aware of their human and constitutional rights.

Objectives of the Program

The ultimate objective or the goal of the awareness programme was to raise the level of awareness of rural people regarding human rights: social, cultural, economic and fundamental rights and the consciousness about other socio-economic matters. The specific objectives were:

1. To produce and distribute human rights and social awareness creating materials.

2. To facilitate the formation of Human Rights Groups at the grass-root level and solicit their active involvement in the programme activities.

3. To conduct seminars, training, workshops, debates on human rights and social awareness issues.

4. To do other activities that support the objectives of the program like celebrating Human Rights Day in rural areas.

5. To impart training/education to the district, sectoral and village level people's representatives on human rights and development issues.

6. To provide human rights and social awareness education/training to local teachers, women, NGOs representatives, social activists and local media people.

7. To impart integrated human rights education in the non- formal education given to the backward communities in the districts.

Program Implementation

INSEC selected 25 out of 75 administrative districts of Nepal. These 25 districts were drawn from each five blocks called development regions. The selected districts, most of which are in difficult mountain terrain, were known to have socio- economic maladies of one kind or the other.

Each district was divided into four INSEC areas in order to focus the programme activities to reach the grass-root level. The district human rights active group was formed with a local volunteer, co-ordinating the implementation of district activities.

In the beginning, volunteers from 25 districts and 5 INSEC regional officers were brought together in an orientation workshop held in the capital city Kathmandu. The workshop familiarized the participants about the human rights and social awareness issues, program activities and its implementation. Resource persons were drawn from lawyers, jurists and social activists of international and national repute.

The awareness campaign had targeted the illiterate, poor and socially deprived people as the focus of activities. INSEC encouraged maximum participation from women as they are the disadvantaged other half of the society. INSEC was completely aware of the need to have political unbaisedness in the programme implementation team members.

INSEC mobilized its own team, outside consultants and technicians in order to generate suitable education materials such as booklets, posters, pamphlets, audio and videos and other aids. Such materials were displayed, distributed or disseminated through seminars, workshops, training and gatherings at local and national levels.

Each district team was assigned to organize human rights awareness campaign training/ workshop at headquarters on a regular basis. Each of the four INSEC areas within the districts organized group meetings/talk programs, workshop training on democracy, constitution, human rights education, etc., school debates quiz contest, regularly on human rights and other social issues. The district team also got involved in monitoring human rights records and redressal in the case of human rights violation e.g. illegal detention and other cases of social atrocities. The team got further involved in the other social upliftment activities such as running literacy classes, creating awareness on health and sanitation, environmental awareness, planting of trees and make them aware of issues on human rights. The district team also made studies identifying human rights and other socio-economic issues of the district which need to be addressed in the course of designing future programmes.

Results Achieved

The first year of the programme is complete. The results so far achieved are mentioned below.

1. A total of 225 persons are members in active human rights district groups and 941 are in area groups. The women's participation in district and area groups is 29% of the total members. These group members as change agents are playing catalytic role in creating awareness at the grass-root level.

2. Training was imparted to 79 members of district and local area group on the programme and its implementation.

3. Educational materials were produced and distributed at the local level. The educational materials thus far produced are:

   a. Four kinds of pamphlets about human rights education, democracy, etc.

   b. Compilation of International Human Rights instruments signed by Nepal in Nepali language.

   c. Pictorial on Universal Declaration of Human Rights.

   d. Posters on girl child, education and world human rights day.

   e. Booklet on Nepalee Constitution and Human Rights

   f. Booklet on Prison Act and Regulation

   g. General information on environment.

   h. Bi-monthly human rights magazine for rural people called "Prachi".

   i. Video Film: (1) two video films about torture (2) Uzeli, Raat and Ban Pale, Girl Child (3) AIDS and Environment videos from other organisations shown in rural areas.

4. One-day workshop training was held on "Human Rights Situation in Rural Area" in each district headquarters within programme coverage. The workshop was attended by local judges, administrators, development activists, etc.

5. The district human rights groups organized an introductory programme by including local administrators, judges, police officers, party representatives and human rights activists. This was organized in all the 25 districts under programme coverage.

6. During the local election period, the human rights groups sponsored election observation in 250 polling centres in order to ensure free and fair election.

7. Local group-members participated in celebration of Human Rights and Environment Days. District and area groups members planted trees in their areas.

8. 25 district profiles were prepared addressing the social, economic or human rights issues within the districts.

9. The empowerment of the people by human rights education is a time taking process on one hand, while, on the other hand, the obstacle created by the local administrators and politicians may create problem in the process of empowering people. However, the involvement of these sectors on human rights awareness programme made it easy to know and understand and help each other.

10. Apart from the activities mentioned above the INSEC and its affiliates have endeavoured to protect and promote human rights through investigative reports, creating public opinion despising the human rights violation cases, redressal in case of violations.

Issues and Challenges

INSEC has completed the first year of Human Rights and Social Awareness Raising Programme. INSEC, with the experience in the first phase, now believes the awareness programme is an ongoing process. It should be continued in order to waken the people and solicit commitment and participation in the democratic consolidation and nation building. Some of the issues surfacing in the wake of awareness building are given below.

1. The strength of such awareness programme lies in the capacity to work at the grass-roots. In the succeeding phases INSEC needs to act as a facilitator to the district human rights group rather than acting directly. Donor agencies may strengthen INSEC's organizational and financial capacity to facilitate the functioning of district/area human rights groups.

2. The human rights education commands higher meaning and utility if it is integrated with other educational programmes. INSEC is for organizing informal educational classes in each of the INSEC areas within each districts.

3. The main problem of rural population is their livelihood and often human rights issue may be high sounding jargon. It is, thus, imperative to concentrate on economic and social issues as well when the change agents act at the grass-roots.

4. Human rights can only be protected and promoted by the conscious masses. At the same time, politicians, administrators and peoples representatives from the same society have to have the basic concept of human rights. Human Rights Education thus makes the people aware as well as realise their duty to the civil society. The transitional period of our society may require more attention at the grass-root level people, as well as politicians, administrators and 'people' representatives.

5. As it is difficult to provide human rights education to the law enforcing agencies, they are invited to participate in the workshop/training at the local level. The local lawyers, judges, police officers, Chief District Officer and local government representatives have participated at various talk programmes, seminars, workshop and training organised by INSEC at local level.

LEGAL LITERACY, HUMAN RIGHTS EDUCATION AND PARA-LEGAL TRAINING IN SRI LANKA

Kalyananda Tiranagama

Every one living in the country is presumed to know the law. When a person is charged in a court for violation of the law, ignorance of law cannot be pleaded as a defence. Yet over 90% of the population have no knowledge of the laws applicable in their day to day lives.

Sri Lanka remained a British Colony for 150 years and the administration was conducted in English, a language the vast majority of the people were not conversant with. All laws, enactments and law reports are published in English and proceedings in most courts are conducted in English. Even the Labour Tribunal proceedings are conducted in English. Although 45 years have elapsed since Independence, this state of affairs has not changed. Moreover, even where there are Sinhala or Tamil translations of some of these laws they are written in a language unintelligible to the ordinary people. In a country with a high literacy rate, all these have contributed to the ignorance of law among the people.

Due to the ignorance of law, people are subject to all sorts of difficulties. There are numerous instances where laws are abused by the law-enforcement authorities with impunity to the detriment of the people. People do not know how to act in the circumstances and they are left helpless. They are unable to enforce their rights.

Therefore in any serious attempt to promote and protect people's rights, it is very essential to arm the people with the knowledge of the basic laws that govern their lives. Only a people conscious of their rights and liabilities can play an active role in improving the conditions of their lives.

The Lawyers for Human Rights and Development (LHRD) since its inception in 1986, took a keen interest in educating the people about their legal and human rights. To achieve this aim, it has conducted over the years a large number of legal- literacy and human rights education workshops, discussions, public seminars in many areas in the country.

The LHRD has conducted its legal literacy and human rights education activities at different levels for sectoral groups of people. It has conducted educational programmes on law and human rights for the following groups;

(a) General Public

(b) Members of a single NGO or people's organization

(c) Plantation labourers,

(d) Law-enforcement authorities - the Police,

(e) Free Trade Zone and Garment Workers,

(f) Para-Legal Training for selected activists of NGOs and People's Organizations,

(g) Law Students and law apprentices.

For educating the general public on law and human rights, the LHRD has conducted educational seminars at provincial centres — Kandy, Nuwara Eliya, Kegalle, Gampola, Bandarawela, etc. 150-200 people have participated in each of these seminars.

The main emphasis was laid at these seminars on eliminating fear from the minds of the people. This was necessary due to the fact that the people have not yet been fully redeemed from the fear psychosis that engulfed Sri Lanka during the period 1988-1991. They were also educated in the Emergency Regulations and the Prevention of Terrorism Act, which had taken precedence over the ordinary law of the land. Invariably the subjects discussed included fundamental rights and laws relating to daily life. Depending on the locality where the seminar was held, agrarian law or industrial law was added.

(b) Members of a single organization

One-day Educational Programmes were conducted for the members of All Lanka Peasants Congress, National Development Foundation, Anthodaya Development Foundation, Sinhala and Tamil Rural Women's Network. All these are organizations working in remote, rural areas with a peasant base. At each of these programmes 30-40 members of the organization concerned participated. The participants were educated on laws relating to daily life and fundamental rights.

Several educational programmes were conducted for the members of All Lanka Co-operative Employees Union. In addition to fundamental rights, the participants were specially educated on the law applicable to co-operative employees.

Several groups of women are educated on women's rights and laws relating to women.

(c) Plantation Labourers

The LHRD conducted two educational programmes for plantation labourers in the hill country. Though the plantation sector has the most well-organized trade unions in the country, they are the most backward lot among the labouring people in Sri Lanka. Most of the plantation labourers are illiterate. They have more specific problems. There is no point in discussing with them the general law of the country or fundamental rights. Educating the plantation labourers of Indian origin is a long term process. It has to be done step by step. In educating these people, LHRD followed the method of educating them of their labour rights & citizenship rights, discussing with them in simple language their grievances and the problems they confront at their workplaces.

(d) Law Enforcement Authorities-the Police

Over 150 policemen participated in two legal-literacy seminars conducted by the LHRD at Bandarawela in October 1991 and at Nuwara Eliya in February 1992. At these seminars the main themes taken up for discussion were the laws relating to fundamental rights, criminal law, procedure, family law and law relating to land disputes. Every effort was taken to make the policemen understand the importance of respecting human rights and acting within the bounds of the law.

In 1989, the LHRD organized a special seminar on the theme "The Role of the Judges, the Law Enforcement Authorities and Lawyers in Protecting Children's Rights". Nearly 100 Judicial Officers, senior Police Officers, child-care department officers, and lawyers

participated. This seminar was organized with the objective of drawing the attention of all concerned sectors to the need of protecting children's rights.

(e) Free Trade Zone & Garment Workers

From 1989 onwards, the LHRD was continuously making a concerted effort to educate workers in the Free Trade Zones and the garment industries of their rights and of the need to organize themselves to win their rights. With this aim, it has conducted scores of discussions at various places in the FTZs of Katunayake and Biyagama.

Educating FTZ workers and the garment workers was a formidable task. These workers have no trade union rights. Slightest attempt at forming or joining a trade union would end up in the dismissal of workers. Many workers have disappeared. The police use brutal force to suppress any agitational campaign organized by the workers, however peaceful it may be. The authorities, on numerous occasions, have indicated that they were not prepared to tolerate even welfare organisations in the FTZ. As a result there is only a minimal response on the part of the workers, of whom over 90% are women, to attempt at educating or organizing them.

In a concerted attempt to reach the workers, the Lawyers of the Women's Desk of the LHRD, made numerous visits to the FTZ, conducted a weekly mobile legal aid clinic regularly, addressed their grievances through the pages of the women's newspapers and published a quarterly newsletter for working women, "KANTHA".

As a result of the continuous efforts made by the LHRD and other organizations in the FTZ, there is a discernible change, a new awakening in the FTZs today.

(f) Para-Legal Training

In the process of educating people on law and human rights, it is equally important to strengthen the NGOs and people's organizations working at grassroots by training their activists on law and human rights. Through these NGOs and people's organizations, human rights organization and attend to their legal problems.

The LHRD has conducted a series of para-legal training programmes.

In June, 1990, the LHRD conducted a 5-day residential training programme for the activists of development NGOs. Twenty three participants (15 men & 8 women) from 10 development NGOs in 7 districts in the country participated in this peasant development education workshop. The participants were educated on law, human rights and on matters relevant to human development.

A Women's Development Training Workshop was held in November, 1990. Thirty two women from fifteen women's organizations working at grass-roots in rural areas participated in this 5- day residential workshop. They were trained in law, human rights, women's rights and in themes relevant to women's development.
In July, 1991, a 4-day para-legal training programme was conducted for the NGOs activities. Twenty six men and women from 16 NGOs participated in this programme.

In 1993, the LHRD made arrangements to conduct separate para- legal training programmes for the activists or organizations of different sectoral groups.

In October, 1993, a three-day residential para-legal training programme was organized for the activists of peasant organizations in the country. Twenty two persons (16 men & 6 women) from 14 peasant organizations participated in this workshop. They were given a comprehensive training in all aspects of law relevant to their field of work.

A three-day para-legal training programme was organized for women activists in December 1993. Twenty seven women activists from 16 women's organizations working in different areas in the country participated in this workshop. They were givena thorough understanding of various laws that they come across in their activities, with a special emphasis on protecting women's rights. They were also educated on matters of special relevance to women like child care, food and nutrition, and environmental protection.

Educational materials on topics discussed were provided to the participants in all these para-legal workshops. Care was taken to give a practical training to the participants.

Several more para-legal training programmes are planned to be conducted in 1994.

Steps have also been taken to maintain close contacts with all the participants at these workshops so as to build a solid network for exchanging information and experience.

(g) Law Students and Law Apprentices

Human Rights was included into the syllabus of the Faculties of Law of the Colombo and Open Universities of Sri Lanka only recently. At the request of the Faculties of Law of these Universities, the LHRD provided facilities for the final year law students to gain an understanding of the filing and conducting of fundamental rights applications before the Supreme Court. About 50 Law Students received the benefit of this training.

An Orientation Seminar for Law Apprentices, who were to be admitted as Attorneys-at-Law in December, 1993, was conducted in November by the LHRD. Sixty nine apprentices participated in this programme. Human rights are not included in the curriculum of the Law College. The law apprentices were given a thorough understanding of the law and practice relating to fundamental rights, criminal procedure, and Labour Tribunal procedure by a group of lawyers with long experience in these fields.

Human Rights Education Materials

To promote education in human rights the LHRD published a Human Rights Educational Kit in 1989. The Kit contained 13 folders discussing various aspects of human rights, as well as worker's rights, peasants rights, women's rights and children's rights. Seven thousand five hundred copies of the kit were published in Sinhala, Tamil and English. It was found to be very popular among the people and several organizations involved in human rights education used it as resource material.

Students and Children

Human Rights has been included as a chapter in the subject of Social Studies for Year 9, 10, 11, for students in Sri Lanka. Therefore, students have shown some interest in human rights.

With the aim of encouraging the students to pursue their studies in human rights, on the occasion of the International Human Rights Day, December 10th, 1993, the LHRD organized an All-Island Essay and Poster Competition for students. There was a very good response to this competition. An Exhibition of selected posters was held in Colombo.

Sri Lanka Foundation Institute and Sarvodaya Legal Aid Service, too, conducted essay and poster competitions on this occasion.

People's Response and Impact of Human Rights Education

There is a keen interest among the people to know their legal and human rights. The LHRD receives numerous requests for organizing legal literacy programmes in various parts of the country, but due to pressure of other activities and limited capacity, the LHRD is unable to comply with all these requests.

Of late, several other organizations have joined the human rights education campaign. Human Rights Centre of the Colombo University, Sarvodaya Legal Aid Service, Movement for Inter- Racial Justice and Equality, Movement for the Defence of Democratic Rights and Sri Lanka Foundation Institute are among them.

In 1992, the LHRD took the initiative in setting up a joint committee of organizations involved in human rights education. But due to certain difficulties the LHRD could not pursue this effort. However in 1994 the LHRD is planning to revive this committee and make a joint effort to educate a larger section of the population on their legal and human rights. In view of the serious challenges faced by the Sri Lankan people, educating them of their legal and human rights is of paramount importance.

HUMAN RIGHTS AND THE THIRD WORLD

Deepika Udagama

This is indeed a very interesting period in the political history of the world to undertake to teach a course on 'Human Rights and [in] the Developing World'. Dramatic political changes in the former Soviet Bloc coupled with 'economic liberalization' and seeming democratization' in many other parts of the developing world have created great expectations vis-a-vis the possibility of achieving political and economic justice for all, especially for hitherto marginalized sections of societies. The challenge of this course is to understand the dynamics of those changes and to examine the prospects for the future promotion and protection of human rights in the developing world.

The substantive scope of the course topic assigned to me, however, is extremely vast; so vast, that I have no illusions about dealing with the salient viewpoints and issues which have emerged over the past few decades on this subject in an in-depth manner during a six-hour condensed programme. However, I will attempt to outline some of the major points of contention which have emerged in the human rights discourse within the 'third world' itself and relate them to the actual or practical challenges that lie ahead for all those who are committed to promoting and protecting universally accepted human rights norms in that part of the world.

I. INTRODUCTION

a) Some preliminary Observations

The regions that collectively make up what is commonly known as the 'Third World' contain the majority of the world's population; and most of them are, in every sense of the term, the wretched of the earth. Any serious discussion on the problems and challenges attendant upon securing for those teeming masses human dignity, essentially entails the discussion of the most contentious social, economic and political issues facing the entire world today. The quality of life enjoyed by the majority of people in the world surely affects all, whether or not they live in prosperous 'First World' countries.

At the outset, I must point out that I place 'Third World' within quotes as with the disintegration of the 'Second World', there cannot logically be a 'Third World'. Some view that term as even somewhat pejorative given the stereotypes and distorted views many in the 'First World' have about their poorer cousins in other parts of the world.

With the collapse of the Soviet Bloc regimes and the consequent disintegration of those states, it is commonly accepted that the present international order does not revolve around the 'East-West' divide. The current divide is between the North, encompassing the politically stable, industrialized and economically well to do countries with a high standard of living, and the South which encompasses those countries with poor economies, volatile political orders and low standards of living. There are hardly any perceptible ideological differences between the North and South, unlike between the East and the West, except that the dynamic which operates between the former is that between the superior and the subordinate with the latter having very little bargaining power. Given this change in the international order, I would be more comfortable using the term 'South' than using the 'Third World'.

So, today the debate about human rights also revolves around the North V. South confrontation, although it is possible to maintain that from a substantive and ideological point of view the debate is similar, if not identical, to that which existed between the East and the West.

The only common forum which brings all the countries together and attempts to build bridges between the North and the South on the theoretical but illusory concept of sovereign equality is the United Nations [hereafter the UN]. All members of the world organization, approximately 180 countries, whether they be in the North or the South are bound by the United Nations Charter. It is the UN Charter which provides a common framework within which all types of relations between member states can operate.

In the field of human rights protection also it is the UN Charter which provides a common framework, outlining the human rights obligations of the member states with subsequent UN Declarations and Conventions, especially the International Bill of Human Rights, laying out the scope of those obligations. In spite of the subsequent development of regional human rights mechanisms, in Europe, the Americas and Africa, it is widely recognized that UN human rights standards form the basic core of human rights protection in the world, setting out the basic minimum standards which should be met by governments.

It is virtually impossible to isolate a single post-World War II discourse on human rights which does not have as its central focus the universal, or in other words, the UN human rights standards. The debate/s in the South on human rights protection also revolve around UN human rights standards; it is almost always a matter of either being in favour of or opposed to universal standards or else taking an in-between position.

b) Facts about the South

In order to understand the pith and substance of the problems and dilemmas intrinsic to the struggle to secure human rights in the South, an understanding of social, cultural, economic and political factors prevalent there is absolutely imperative.

The geographic reach of the South extends over the entire land mass of the world excluding North America, Western Europe, Australia, New Zealand and Japan. In other words, the South covers all of Africa, Latin America and the Caribbean, Eastern Europe, Asia (excluding Japan) and the Pacific (excluding Australia and New Zealand).

Over two thirds of the world population lives in the South. The cumulative populations of India and China alone 1.8 billion people. Although heirs to the wisdom of ancient cultures and rich traditions, the present reality of the majority of people in the South is abject poverty and deprivation, and political and economic disenfranchisement.

According to the UN World Human Development Report 1992, in the South:

- Almost one-third of the total population, or 1.3 billion people are in absolute poverty.
- Some 800 million people still do not get enough food.
- About 17 million people die every year from infectious and parasitic diseases, such as diarrhoea, malaria and tuberculosis.
- More than 80% of the 12-13 million HIV-infected people are in the developing world, and the cumulative direct and indirect cost of AIDS during the past decade was around 3 billion.
- Nearly one billion people - 35% of the adult population - are still illiterate, and the drop-out rate at the primary level is still as high as 30%.
- Two-thirds of illiterates are women.
- Each day 34,000 young children still die from malnutrition and diseases.

- Internal conflicts afflict some 60 countries, and about 35 million people are refugees or internally displaced.

- More than 850 million people live in areas that are in various stages of desertification.

- The rate of tropical forest destruction is about the equivalent of one soccer field per second.

That dismal reality is compounded by many social and cultural factors which have contributed to the creation and perpetuation of many social ills which negate the very basic essence of human dignity-equality. The caste and class systems, feudal landholding systems, the systemic oppression of women, ethnic and religious minorities and indigenous peoples are example of such ills which have paved the way for rigidly stratified, undemocratic societies.

Superimposed on those factors are the devastating effects of colonialism experienced by almost all countries in the South, of post-colonial political and economic struggles and of the currently ongoing structural adjustment programmes at the behest of the International Monetary Fund and the World Bank.

At the same time, it is important to bear in mind that the same deprivations and disparities which characterize the lives of millions in the South are equally prevalent in the countries of the North. According to the UN Human Development Report 1993, in the USA the whites enjoy number one ranking in the world in terms of human development, while in terms of human development the blacks have a ranking lower than Trinidad and Tobago and Hispanics have a ranking lower than Estonia (p.18).

It is also a fact that the North exists in the South. A small percentage of the population in the South who have amassed wealth enjoy living standards which could put the life styles of the rich and the famous in the North to shame. In Brazil, for example, the richest 20% of the population receives 26 times the income of the poorest 20% (id. p.17). According to UN statistics, the poorest fifth in the world find that the richest fifth enjoy more than 150 times their income (id. p.1).

c) Political Structures in the South

To a great extent, it is correct to say, that Western colonialism was the most powerful influence in shaping modern politics and the economies in the South. The struggle for independence from the yoke of colonialism and the undeniable influence of Western liberal political thought and Marxism on the emerging local political leadership moulded the post-colonial political order in many countries in Asia and Africa. However, before long, local factors such as ethnic and religious rivalry and feudalism as well as external political and economic interference saw the tearing apart of those fragile political structures.

For about three decades beginning in the 1960s most of the newly-independent countries were racked by revolutions, coup d'etats, and in general by political upheaval and instability. The prosperous-looking military dictator or his civilian counterpart decked in finery, with Swiss Bank accounts, came to symbolize the political reality of the South during that period. This period saw some militarization of many societies, often as a by- product of the cold war. Much needed revenue was spent on defence budgets rather than meeting the basic needs of the people. Some countries such as Pakistan spent over a third of their GNP on military expenditure.

This period also witnessed the entrenching in a large number of countries of the concept of the 'national security state' where strong men declared martial law or states of national emergencies, suspended the rule of law and guarantees of many civil and political rights and increased police and military powers. Often, such action was justified as 'counter-revolutionary' or 'anti- insurgency tactics. This form of governance through centralized power unaccompanied by any constitutional checks was perfected by the dictatorships in Latin America, ostensibly to deal with the phenomenon of anti- state insurgencies. The idea caught on very quickly in Asia and Africa which saw the ascendance of many dictators.

Change came again, with the winds of change sweeping across the former Soviet Bloc countries in the late 1980s. All across the South one could observe demands of greater political participation by the people in the process of governance and the establishment of democratic institutions such as popularly elected legislatures and independent courts. In South Asia alone, Bangladesh, Nepal and Pakistan saw a return of the multi-party system and constitutional rule within the past few years.

Although the popular form of democracy seems to be limited, to great extent, to the holding of free and fair elections, there is also a demand for accompanying political and civil rights, such as freedom of expression including the right to receive information, freedom of association, freedom from torture and the right to a fair trial.

The present challenge to many a fledgling democracy is the consolidation of constitutional rule and ensuring greater participation by the people in governance. Disillusionment with elected but centralized rule has lead to demands for decentralization of power, especially by ethnic and religious minorities. In fact, most of the internal conflicts in the South referred to in the UN report quoted above stem from majority-minority conflicts. In quite a large number of countries, these conflicts have developed into full-scale civil wars of secession.

Many polities are discovering that free and fair elections within a multi-party political structure, once thought of as the panacea for all political problems, its just the beginning of the return to democracy and that sustaining democracy does not only involve pluralist political structures but also a democratic ethos. Those who are actively engaged in the promotion of democracy and human rights in the South are increasingly realizing the imperative of strengthening and mobilization of civic society.

d) Economies of the South

The economic fad today is to move away from centrally controlled, export substitution and agricultural economies. The currently prevalent catch phrase in the South relating to the economic sphere, as in the case of political change, is 'liberalization'. The economic goal of many countries in the South is to achieve economic development through rapid industrialization and liberalization of trade. Newly Industrialized Countries (NICs) such as Singapore, Taiwan, South Korea, Malaysia and Thailand are held in high esteem and idealized.

Economic liberalization in the quest for development has brougl t about increased involvement of the World Bank (WB) and International Monetary Fund (IMF) in the economies of many countries. In fact, it would not be an exaggeration to state that those two institutions in effect govern the poorest of countries hungry for and totally dependent on 'development aid'. Today, economic liberalization is almost synonymous with 'structural adjustment' policies introduced by the IMF and the WB. These structural adjustment schemes demand the privatization of public institutions including those providing public services, devaluation of currencies to promote exports and dramatic cutbacks in social welfare measures. Food subsidies, free medical care and education and subsidized transportation have been axed in many countries under those dictates, while soaring inflation puts the basic needs of people beyond their reach.

Structural adjustment is encouraged by donor countries from the North which are firmly convinced that political and economic liberalization are the indispensable twin solutions to most of the problems in the South.

Amidst the hope of development, the South remains sqeezed by the debt burden while the goal of achieving NIC status remains a distant dream. While liberalization has created a thin stratum of wealthy entrepreneurs, the gap between the rich and the poor has widened considerably more than under centrally controlled export substitution economies. Agriculture, which was once the mainstay of economic life and sustenance remains largely neglected. Increasing levels of poverty and unchecked population growth has resulted in rapid environmental degradation.

In short, attempts at achieving a misguided form of growth centered development has increased national problems. Economic liberalization while purporting to improve the lot of the masses, has resulted in grave violations of economic and social rights of people. This is especially evident vis-a-vis the labour force. Free Trade Zones (FTZs) set up in developing countries to attract foreign investment have become veritable sweat shop enclaves where the workers are forced to work long hours with extremely low pay and with hardly any protection afforded by labour rights.

In Sri Lanka for example, every attempt at organizing FTZ workers into trade unions to demand labour rights have ben violently thwarted. It is mainly the female blue collar labour force which continues to bear the brunt of growth centered economies.

These sweat shops mainly employ young women between the ages of eighteen and the early twenties from poor families. They come in search of employment to the FTZs and are often caught up in a vicious cycle of exploitation working long shifts for a wage of about U.S.$1 per day without any form of employment security.

Similarly, the sex industry most often linked with tourism and the trading of human flesh is flourishing in this environment of laissez faire economics creating grave social problems for women and children.

While the debt trap or the aid debacle facing the South has been pointed out by the likes of Cheryl Payer and Waldon Bellow quite a while ago, the UN itself has now realized the futility of the thrust of the ongoing bilateral aid programmes, viz., the increase in the economic growth rate. The United Nations Development Programme (UNDP) which started publishing the Human Development Report since 1990 has continuously called for 'people centered' development strategies rather than making development an abstract phenomenon calculated by numbers which does not positively touch the lives of the people.

As the 1991 Report succinctly points out (p.1):

> [h]uman development requires economic growth - for without it, no sustained improvement in human well-being is possible. But while growth is necessary for human development, it is not enough. High growth rates do not automatically translate into higher levels of human development. A firm policy is required to forge a closer link between economic growth and human development.

The Report goes on to point out that it is the lack of political commitment, and not financial resources, which is often the cause of human neglect. The 1993 Report illustrates with statistics how even in countries with high economic growth rates maldistribution of the spoils of growth has failed to develop human resources, while in some countries with a relatively low growth rate human resources show remarkable levels of development (p. 17- 18). The stance of the UNDP in effect calls for a new definition of the concept of economic development which has as its central focus the development of the human being in a holistic manner.

II. HUMAN RIGHTS IN THE SOUTH : PROBLEMS AND PROGRESS

The discussion of this sub-heading will entail some generalisations. However, such generalizations will not distort the reality as one can observe common pattern emerging in the South vis-a-vis the modes of protection as well as violations of human rights.

The stereotypical image of the South is of pot-bellied malnourished children, of economic deprivation and certainly of wide scale political repression where political opponents of ruling regimes continue to disappear, or get murdered or tortured. While the cultures of the South have contributed immensely to human civilizaiton and the arts and sciences, those images are not, unfortunately, mere exaggerations. many developing countries epitomize living paradoxes with immense wealth, accomplishments in various fields of human achievement at one extreme and squalor, poverty

and ignorance at the other extreme. India is such a country. From a human rights point of view, what these observations translate into are gross violations of economic and social rights as well as political and civil rights.

a) Government Perspectives on Human Rights : Rhetoric or Commitment

A considerable number of developing countries have ratified international human rights instruments and have thereby undertaken international obligations to promote and protect human rights. Even those states which have not ratified major human rights instruments are legally obliged under Article 55 and 56 of the UN Charter to protect human rights norms which have crystallized into principles of customary international law.

What the above paragraph seeks to explain is that it is virtually impossible for any country to argue that they are not under international obligations to respect and protect human rights. The debate today has moved ahead into the arena of actual enforcement of international standards. The central question here is whether the ratification record or the public statements of politicians sanctifying human rights concepts are mere window dressing or reflect a political commitment to respect human rights. Unfortunately, the answer to that question is a very definite negative.

It is quite clear that many developing countries have ratified human rights instruments and politicians mouth salubrious phrases most often to impress donor countries who are increasingly emphasizing good governance and attaching human rights conditionalities to Overseas Development Assistance (ODA). It is also quite obvious when one carefully studies the defences advanced by governments as to why human rights cannot be fully respected in developing countries, that actual protection of human rights is a grudging concession by the state rather than a deep commitment to promoting human dignity.

The following two general defences emerge as the most commonly used by governments to justify the position that human rights cannot be secured to the peoples in developing countries to the extent possible in developed countries.

(i) That economic development requires a strong central government, and that in the process of development civil and political rights have to give away to economic and social rights; and

(ii) That the preservation of national security requires strong measures which may result in violations of civil and political rights.

A close analysis of the realities in the South points to the facile nature of those arguments: not only are the people denied civil and political rights, but also economic and social rights, as quite often large sections of the population do not enjoy the benefits of whatever growth has been achieved. Further, as pointed out by the UNDP, internal conflicts ravage nearly 60 countries and 35 million people in developing countries are either refugees or internally displaced. In other words, a large number of people live in constant fear - deprived of any form of security by the state. What all this points to is the self-serving nature of the reasons advanced by governments, which in the final analysis serve to consolidate their political power by giving them the opportunity to crush opposition.

b) Common Patterns of Human Rights Violations

Each year, those of us engaged in the study of and/or active promotion of human rights await the annual human rights reports of Amnesty International and the US State Department Country Reports on Human Rights. While the latter have been criticized for their apparent political bias, the reports do reveal certain identifiable pattern of human rights violations in developing countries.

Deprivation of basic needs to the people exacerbated by structural re-adjustment policies, and denial of labour rights are commonly identifiable forms of violations of economic and social rights. Denial of labour rights such as freedom of association clearly impinges on political rights as well. As the Northern donor countries do not generally show an interest in the protection of economic and social rights - in fact some countries like the USA deny they are human rights - those violations are merely looked on as inevitable consequences of the development process and are not projected or articulated as human rights violations. The demand by activists of the South to the right to development encapsulates the frustrations experienced in laying emphasis on the specific rights set out in the International Covenant on Economic, Social and Cultural Rights, especially because of the weak obligations placed upon states which have ratified it. However, the scope and the enforceability of the right to development itself is extremely problematic.

In general, the most commonly violated civil and political rights are those of freedom from arbitrary arrest, freedom from torture or cruel and degrading treatment or punishment, right to a fair trial, freedom of expression including the right to receive information and the freedom of association. Most often those rights are violated calculatedly in order to suppress political opposition. A perusal of optimism of the Human Rights Committee amply illustrates this point with regard to military rule and dictatorships in Latin America prevalent in the 1970s and early 1980s. However, even after returning to constitutional rule these violations continue in many countries, sometimes in subtle and less overt ways.

More egregious forms of violations come in the form of involuntary disappearances - a phenomenon first observed on a large scale in Argentina during the military junta - and extra-judicial executions. Torture, both physical and mental, once institutionalized also poses a serious threat to the enjoyment of all other rights, especially political rights.

Violation of the right to equality is not unique to the South. Discrimination based on grounds such as ethnicity, religion and political opinion is the root cause of many an internal conflict - draining precious revenue toward military expenditure. Situations in Bosnia, Iraq, India and Sri Lanka offer classic examples of this situation.

Gender discrimination in the South is rampant. Often, the oppression/exploitation of women is not considered to be a traditional human rights violation; it is considered to be a soft issue which does not merit much attention. This position was taken, until recently, even by respected international human rights NGOs. The rapid rise in religious fundamentalism in many parts of the developing world has worsened the lot of women in those countries. Illiteracy (women make up two-thirds of the illiterate population) and lack of economic power, even though women constitute a large segment of the labour force, are the major causes for the continued disenfranchisement of women. For example, even though women provide a large share of agricultural labour, they do not often own the land and do not have access to capital to improve their lot. This factor is often overlooked by donor agencies although more recently women in development (WID) programmes are gaining currency.

The development of the sex industry and the rapid spread of AIDs is a related problem which haunts many countries, especially in Africa and South East Asia. Women fare very poorly in terms of health care and nutritional support resulting in high levels of maternal mortality and malnourishment.

Children's rights are also severely affected by rampant poverty. Aside from lack of access to basic needs and education, children form a considerable segment of the labour force. It is also alarming that children are also engaged in armed warfare in countries such as Afghanistan and Sri Lanka. There are, however, some rays of hope amidst this gloomy scenario. The recent move towards democratization, the increasing rate of ratifications of international human rights instruments by developing countries and even the grudging acceptance by governments that they do not have a carte blanche to violate human rights with impunity are some encouraging developments. Although many governments may not be sincere when voicing their commitment to protect human

rights, their very rhetoric can be used by human rights activists to hold them responsible for violations and/or inaction.

c) Conceptual Problems

While the protection of human rights has, over the years, become one of the most prominent global issues, and there exists a well developed body of international human rights standards and evolving protection mechanisms, there are still certain contentious conceptual problems in the context of the human rights discourse in the South. Most often, governments articulate those problems as a defence mechanism to avoid international responsibility vis-a-vis dismal human rights records. The conceptual issues outlined below in a brief manner will be further elaborated on in the course of lectures:

i) That international human rights standards are not universal; in other words, they are a set of standards based on Western liberal thought and some of those rights are not an integral part of the value systems of traditional cultures in the South. This contention, generally dealt with by scholars under the subject heading of 'cultural relativism', has gained currency especially with the rise of religious fundamentalism in the South. Heads of states of the Non-Aligned movement have repeatedly reiterated this point.

ii) That in most developing societies, the concept of individualism and individual rights is an alien, extrinsic quality forced upon them by the West. This argument is directly linked with (i) above. The argument is based on a cultural premise that in Asia and Africa there is a community perspective on rights rather than one based on individualism. The demand for 'Third Generation of Rights', or in other words group rights such as the right to development, right to an adequate environment, minority rights and the rights of indigenous peoples stems from this argument. The mechanics of asserting and enforcing group rights, however, are still not discernible.

iii) That international scrutiny of domestic human rights situations, and especially, the attaching of human rights conditionalities to ODA amount to violation of the concept of state sovereignty. From the legal point of view this argument, which has been consistently used by, for example, the white minority government of South Africa is based on Article 2(7) of the UN Charter which provides as follows:

> nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under Chapter VII.

iv) That human rights are divisible is being raised both in the North and in the South. Some developed countries even refuse to recognize social and economic rights as human rights. In the South this argument is raised in the context of economic development. What it means in simple terms is that, in developing countries priority must be placed on economic and social rights at the expense of civil and political rights. A strong criticism voiced by governments in the South against the North in this context is that the latter, in criticizing human rights records of developing countries, always emphasize civil and political rights without any concern for the importance of economic and social rights which secure basic material necessities.

As stated earlier, those arguments are raised time and time again to attack international scrutiny and criticism of domestic human rights records. In essence, they encapsulate the current North/South confrontation on many fronts. In effect, they stand to deprive people of the South the protection afforded by international human rights standards. The articulation of those arguments is couched in anti-imperialist and nationalist language so much so that from time to time, much to one's dismay, one can hear the same arguments emanating from the NGO sector as well.

It is crucially important for activists to understand the political nuances and practical impact of those arguments because if one's work is based on a fundamentally flawed premise, in the long run, it is bound to do more damage than good.

The argument that international scrutiny of domestic human rights records is a violation of state sovereignty has been debunked decades ago. Sovereignty is no defence to violations of international law, especially in the field of human rights law. The fact that large number of developing countries have, after decolonization, participated in the adoption of international human rights instruments and have signed and/or ratified them, thereby undertaking international obligations to protect those standards negates that argument in toto. Even non-ratifying countries are bound by core human rights values, such as freedom from torture and the right to life, which are widely considered to have crystalized into principles of customary international law.

Equally, the interdependence and indivisibility of economic, social and cultural rights and civil and political rights has been well established. Recent reports by Article XIX and Asia Watch (see bibliography) establish this point in a very logical manner by analyzing case studies relating to famine, land, environment, labor rights, etc. It is the realization that human rights standards are interdependent and therefore indivisible that has prompted the redefinition of 'development' in broad terms without confining it to mere economic growth. Human dignity cannot be guaranteed only by providing basic material needs; a person with a full belly cannot protect her/his dignity if she/he cannot, for example, express ideas and opinions or belong to a religion of one's choice, or is not free from slavery or torture. If the ultimate objective of development is the creation of conditions conducive to the holistic development of human beings to enable them to live in dignity, then such a programme should necessarily protect economic, social and cultural as well as civil and political rights.

The argument of cultural relativism of human rights, in other words that international human rights standards are not of universal validity and that human rights standards are relative to the value of each culture, is extremely damaging as it paves the way for states to pick and choose rights they wish to or do not wish to guarantee. Such a carte blanche given to states strikes at the very rationale of human rights - that is they are a set of rights which every human being is entitled to irrespective of any external factor because without them no human can live in dignity. The value of human rights lie in their universality. Although much has been written on this subject and many views expressed, there is general consensus that even if one agrees that some values are culture specific, there essentially is a core set of human rights which are inherent in every culture.

III. HUMAN RIGHTS CHALLENGES IN THE SOUTH

Given the demographic, economic, social and political problems and complexities in the South, the challenges facing those committed to the protection and promotion of human rights are formidable indeed. Even though it may be relatively easy to identify the challenges from a theoretical point of view, the practical dimensions of the challenges are at times simply mind-boggling. For example, how can a successful legal literacy campaign be implemented in India or Pakistan where more than two-thirds of the population is illiterate?

When we discuss human rights protection, we often think only of the excellent work done by the NGOs and the challenges they face. We often forget that human rights protection is the bounden duty of the organs of state - the Executive, Legislature and the Judiciary — because the state in the South is viewed, and most often justifiably, as the enemy of the people rather than its protector. If state organs are sincerely committed to the promotion and protection of human rights, they themselves are bound to face endless challenges. But today, the biggest obstacle facing developing countries is the lack of spontaneous political will on the part of the state to improve domestic human rights situations.

Of the state organs, I maintain the position that it is the Judiciary which has a pivotal role to play as the final arbiter of justice in that respect. That position is based on the assumption

that law is the most peaceful agent of change (I say so, while acknowledging possible bias on my part as a legal scholar!). One of the root causes of state impunity is that the law is an elitist, unknown and awe-inspiring quantity to the people. It is the duty of the Judiciary to interpret and apply the law in a socially-relevant manner.

In India great strides were made in that regard by the apex court under the leadership of two outstanding judges - Justice Bhagwati and Krishna Iyer - by diluting the Anglo- Saxon concept of judicial standing whereby only the aggrieved party could petition the court. By giving that right to an interested party, the Supreme Court paved the way for NGOs and community organizations to get involved in fundamental rights litigation on behalf of indigent aggrieved parties. This development, commonly referred to as Public Interest Litigation (PIL), coupled with extremely progressive interpretation of the Indian Constitutional Bill of Rights, has fired the imagination of many engaged in human rights activism.

The challenge facing the NGO sector is not so much to be a substitute for the government, but to act as a catalyst which can empower and mobilize civic society. The only durable safeguard against the tyrannies of the state is a well- informed and empowered polity which can assert rights through mass mobilizations.

In this regard, it seems to me, that the major challenge of the NGO sector is to come to grips with the root causes of state impunity and to devise methods of rooting out those roots.

My experience in Sri Lanka points unequivocally to the need to raise public awareness of human rights. It is surprising how even in a highly literate society like that of Sri Lanka lack of awareness of rights is rampant. Knowledge is empowering; that, coupled with support networks to provide organizational strength both nationally and internationally are crucial factors to enable civic society to function as an effective watchdog. I emphasize the need for international networking because one of the biggest mistakes many activists in the South make is to treat human rights violations within a country in isolation, without paying heed to the international dimensions of the problem.

While gathering of information on violations and disseminating that information is important to alert the local and international community, the lasting contribution one can make to the cause of human rights is to empower the people through knowledge and organizational skills so that the self- confidence instilled in them will help them understand that they are the true masters and mistresses of their destiny.

* This article is reproduced with the courtesy of Law and Society Trust Fortnightly Review

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PEACE AND HUMAN RIGHTS EDUCATION : A SOUTH PACIFIC PERSPECTIVE

Joseph C. Veramu

In this article I will say something about what South Pacific people perceive to be Peace and Human Rights and how this affects it's educational programs.

I will look at how we have tried to carry out through ASPBAE a program of Peace and Human Rights Education bearing in mind the constrained atmosphere we work under.

Lastly I will share some of my own thoughts on how this theme can best be tackled in this ASPBAE sub-region.

Perceptions of Human Rights

In the Pacific, Human Rights is seen by many people as something invented by white people in developed countries. We envision human rights when we see on television news of battles and deaths in Somalia, Africa, Bosnia-Hercegovina and the former Soviet Republics. We are titillated by this gore and mayhem and shake our heads in self righteousness. Human Rights is seen as something isolated from our peaceful Pacific lives devoid of the bloodshed of conflicts in Europe, Africa and Asia. Culturally we accept that our leaders in government may not be perfect and may in the course of leading our lives suspend some of our rights.

In Fiji for example, when misguided Fijian youths through cultural intolerance burnt down non-Christian places of worship, we shook our heads and said that these were isolated incidents and had nothing to do with us.

When a policy of apartheid is practised on our Asian minorities in Fiji we often say that it is beyond our control as the government has the guns and the powers.

When commoners in the Kingdom of Tonga ask for more democratic rights from their absolute monarch they are often seen in a negative light - as agents of the devil.

Human Rights abuses in the Pacific are of the more insidious type because the violence and bloodshed is not evident. The abuses are psychological and therefore more inhumane.

Peace and Human Rights is often viewed as an alien concept. It is discouraged from everyday conversations. People would rather talk about women and sports especially rugby and soccer.

Need for Human Rights Education

I believe that there is a need for Peace and Human Rights Education in the Pacific. This education should be carried out in the mass-media especially in vernacular newspapers and periodicals. There is a need for more out-reach programmes into our various rural and urban communities using popular education mediums like drama and role plays to transmit ideas of oppression and how we can overcome them.

Human Rights Education for example can look at the issue of the "right to development". Fiji for example is known as the hub of the South Pacific and is economically highly developed compared to other Pacific countries. What is generally not known is that most of the big businesses in Fiji are owned by Australians. The Emperor Gold Mining Company is a perverted example of how workers live in despicable conditions and are paid poorly. Fiji Forestry Industries is another company with a majority of Australian shareholding interests that is causing great harm to our forest.

Australian Aborigine people are treated as second class citizens. Many Aborigines are so degraded in prisons that they commit suicide.

Human Rights violations in Bourganville are so appalling that more international action needs to be taken. This lists of violations could go on and on. The point being stressed here is that while we in the Pacific portray a very stoic stance about these matters there is an accute need for peace and human rights education.

ASPBAE initiatives in Peace and Human Rights Education

I have to confess that I joined ASPBAE quite late in its existence and my interest in it was mainly in its literacy sub-theme. In retrospect I feel that as the Co-ordinator of the first ASPBAE Sub-Regional meeting in Suva in 1992 I should have resisted more assertively the overtures being made not to include Workers Education and Peace and Human Rights Education as themes for discussion. This was done on the pretext that it might anger the government of Fiji which at that time had put in place a constitution that discriminated against its Asian minorities.

Thousands of women who work in Fiji's garment factories do slave like work for pittances and are often sexually harassed by their managers.

That workshop could have yielded innovative ideas on how to empower them through adult education. But unfortunately this did not take place.

In the majority of Pacific countries, national adult education associations affiliated to ASPBAE have strong links with their governments. Office bearers for these associations are often volunteers who have jobs in government. In four Pacific countries for examples, the more visible ASPBAE members hold very high positions in their governments.

What I have tried to do is to educate within the ASPBAE Sub- Regional membership. Before we can go out to educate the grassroots on Peace and Human Rights we need to educate the facilitators who by and large are traditionalists; adult educators who don't look beyond literacy.

The second phase of Peace and Human Rights Education is the initiative to integrate it with other sub-themes patronized by ASPBAE like Women's Education, Literacy, Environmental Education and Worker's Education.

Cynics would call this a "watered down" version of Peace and Human Rights Education. But being a pragmatist I have to appreciate that at the initial stage we need to educate people on Peace and Human Rights in a digestible form.

Increasingly there is a need to use the expressive arts in this education. Drama, role plays, traditional dances and songs, drawings and films need to be utilised more. This should be supplemented by group dynamics, training on conflict, resolution, non-violent action and raising self esteem.

Conclusion

I believe that for Peace and Human Rights Education to be placed as a top priority in our Pacific adult education agenda, adult educators need to show more courage.

We also need to establish more constructive networking with each other and with our Asian colleagues. I believe the time has come when ASPBAE adult educators need to show more initiative and innovation on Peace and Human Rights Education.

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INTERNATIONAL PERSPECTIVES

IMF, WORLD BANK VIOLATE HUMAN RIGHTS

Mutombo Mulami*

For all the diversity of the countries of the socalled "South", one area of considerable uniformity has emerged over the last decade. Country after country has embarked on programmes of economic policy reform under the label of structural adjustment.

All of these programmes emanate from a central source-the Washington-based international financial institutions dominated by western industrialised nations led by the Group of Seven. The International Monetary Fund and the World bank provide financial resources as well as the economic philosophy underlying these programmes.

The standard current features of the prescribed Structural Adjustment Programmes which raise particular concern for the Commission of the Churches in International Affairs include:

- the laying off of a large section of the labour force;
- the imposition of, or increasing, user fees for basic services such as health and education;
- the freezing of incomes especially at the lower ends of the scale;
- substantial increases in prices of basic goods;
- the repeated devaluation of national currencies accompanied by an erosion of real incomes for most of the population;
- consistent patterns of discrimination in favour of foreign, mostly white, investors and suppliers at the expense of local entrepreneurs.

The overriding goal of the structural adjustment programmes that have been prescribed and implemented appears to be to make the countries adopting them safe for capital. While we have no objection to the creation of a stable economic environment in which business can be done with a reasonable degree of security and certainty, we do not accept that this requires a disregard for civil and political rights, or the deterioration in living conditions which has been the experience of large sections of the people of the South in the decade of structural adjustment. The prescription of the International Financial Institutions consistently reveal a pattern of priorities in which human rights are treated as secondary or even incidental. We present two examples to illustrate the need for a continuing scrutiny of the prescriptions and operations of these International Financial Institutions.

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* Mutombo Mulami is the All Africa Conference of Churches (AACC) Secretary for International Affairs. This was his oral intervention during the 49th Session of the UN Commission for Human Rights held in Geneva a few months back.

Example 1

In the World Bank's blueprint for education policy in sub- Saharan Africa published in 1988, under the title "Education in Sub-Saharan Africa: Policies for Adjustment, Revitalization and Expansion", prescription for education policy reform include the imposition of fees where there are none, increases in existing fees, longer working hours and lower pay for teachers, increasing the power of heads of schools to hire and fire teachers, and cutting down the number of students and faculty in "low priority" area such as arts and law in universities. In the report's own words, "the redundancy of African teaching staff (in these faculties) is inescapable and must be squarely faced."

The proposals for ensuring implementation leave little room for doubt about the conviction with which the prescriptions are made. "Determined and very high-level leadership will be needed to overcome resistance" to the implementation of these measures. In the case of higher education, one method suggested to overcome the anticipated resistance to the prescribed measures is "avoiding large concentrations of full time students, typically in capital cities", in order to "lower the potential for political turbulence."

Example 2

In February 1992, a memorandum by the World Bank's Vice- President and Chief Economist, Mr. Lawrence Summers, intended for restricted circulation, found its way into the international media. Mr. Summers had suggested three reasons why the World Bank should be encouraging more "migration of the dirty industries to third world countries."

First, according to Mr. Summers, "a given amount of health- impairing pollution should be done in the country with the lowest cost, which will be the country with the lowest wages". In Summers' view, the economic logic behind dumping a load of toxic waste in the lowest-wage country is "impeccable and we should face up to that".

The second reason Mr. Summers offers of his prescription is... "I've always thought that under-populated countries in Africa are vastly under-polluted... Only the lamentable facts that so much pollution is generated by non-tradable industries and that the unit transport costs of solid waste are so high and prevent world-welfare-enhancing trade in air pollution and waste".

Mr. Summers gives a third reason that "(the) demand for a clean environment is likely to have very high income elasticity".

Summers goes on to state that all the arguments based on morality or rights, that might be made against his proposal for more pollution in third world countries could also be made against every World Bank proposal for economic liberalisation.

AMBIVALENCE

There has been at best ambivalence about subjecting the work of the International Financial Institutions to the scrutiny of UN human rights agencies. Some Northern governments assert that these issues are best dealt with within the International Financial Institutions or possibly in meetings of non- governmental organizations with these institutions. There are a number of reasons why this is unsatisfactory.

a) No forum exists, apart from the United Nations, with a mandate to address these issues as human rights issues. While they may be dealt with as purely economic issues elsewhere, it is within the Commission that they can be addressed from a human rights perspective.

b) These are issues in which governments that are members of the Commission are implicated by virtue of their influence over the International Financial Institutions. It is important that these governments as well as their counterparts in the South, should at the very minimum, give an account of their role in the formulation and implementation of the economic policy regime of structural adjustment and explain their views on the human rights consequences of these programmes.

c) The human rights issues raised by the economic policy regime of structural adjustment are already on the Commission's agenda. What now needs to be done is to ensure that these are not discussed only in the abstract, but are addressed by reference to the concrete experiences of countries under the existing economic policy regime.

d) Much time and effort is rightly spent scrutinising the practices of foreign governments in the area of human rights. Consistency requires a readiness to examine the possible contribution of governments and other agencies to measures which have an adverse impact on human rights.

e) The scope for preventive action is great in this area, since we would expect that governments known for their respect of human rights would be more responsive to these concerns than would governments traditionally criticised for their disregard of human rights.

Give the pre-occupations of dominant policy-making institutions it seems legitimate to ask the question: What kind of human rights advocacy can afford to ignore the role of the International Financial Institutions?

We recommend that the Commission adopt as a regular part of its agenda:

a) a discussion, based on actual country experiences of the human rights consequences of the work of the International Financial Institutions;

b) a discussion of consequences of trade and financial policies of governments of the North of the human rights of peoples in the South.

These discussions should be informed by the work of the United Nations agencies which have responsibilities in the area of economic development and particularly, the United Nations Conference on Trade and Development and the regional Economic Commissions.

Heads of the International Financial Institutions should be required to attend these discussions to account for their activities, which by all indications, have very serious human rights consequences.

The process described should lead to agreement on practical steps to remedy the problems identified.

Address by Mr. Federico Mayor, Director General, UNESCO at the Inauguration of the Human Rights Street Nuremberg Oct. 24, 1993

There are several ways of putting into words the event that, to our great joy, has brought us here today. One of them is simply to note the actual change that is about to take place and say that, from this day onwards, the world will have a Human Rights Street. Like anything else that gives its name to a city thoroughfare - famous people, victories, treaties or institutions - human rights are honoured, extolled and glorified by this name-giving ceremony. What is more, these rights are not just mentioned on a plaque on the corner of a building but are magnificently set at intervals down the length of the street in the form of classically plain and simple columns on which are engraved the thirty articles of the Universal Declaration of 1948, that great text which Rene Cassin - to whose memory it is right that we should pay tribute here - compared to the vast portico of a temple.

Grasping the opportunity offered by the remodelling of an area between the city's new and old art museums, and showing the greatest respect for the rules of art and harmony, Dani Karavan has transcended the functional nature of the work of art commissioned from him by investing it with a concept: concept, precisely, of the Universal Declaration of Human Rights. The spirit and the letter of that fundamental text are rendered here in full - by each of its thirty articles here reproduced, by the universality-through-diversity of peoples and languages, by the luminous self-evidence of the column, embodying the pure idea that human beings are a right in themselves, and by the solemn curve of the arch, a contemporary reminder of the ramparts of the old city.

Since 1962 Dani Karavan has been striving to transmit, through his art, a message of peace and harmony. Wherever his monumental sculpture adorns an open space the substance of this message is present: from Tel Aviv to Cergy-Pontoise, from Cologne to Jerusalem, from Umleback to Port-Bou, from Seoul to Sapporo, from Guma to Breda, from Madrid to New York, and now Nuremberg. Through his art, which so forcefully expresses his sensitivity to the site and his faith in the symbolic power of beauty, Dani Karavan makes his plea for peace, right, dignity and life.

Nuremberg is a magnificent city with a brilliant history of contrasting light and shade. It was the cultural jewel in the crown of fifteenth and sixteenth century Germany, glittering with all the metals that were worked and all the talents that found expression there. It was a centre of exchanges between East and West in the eighteenth century, when its own enlightened thinkers contributed to the age of Enlightenment. But the name of Nuremberg does not evoke only light: by 1927, the shadow cast by the rallies of the Nazi party was already spreading; then came the ominous 'Nuremberge laws' of 1935 which established, as we all remember, the theoretical basis for the Shoah. Fortunately, those infamous laws did not last the thousand years that their author promised. We remember the sentences passed at the end of the trials that started in November 1945. Whatever has been said or written about those trials - and who can fail to realize how difficult an enterprise it is for human justice to bring inhumanity to trial?-, the Nuremberg Tribunal was an emanation of the consciences, suffering and emotion of the whole world. It has made it possible for Nuremberg, after the very darkest hours, to rediscover its true self and its will to live uprightly. Could one imagine a more courageous or more effective symbol of this rediscovery than the building of a street of human rights that will forever link this essential concept to the history of the city? It is always the future that counts.

There is another way of putting the inauguration of this street into words, no less true as a symbol for being less solemn: human rights have taken to the streets. Yes indeed they have, in every sense of that expression: they are inscribed, here, in this public thoroughfare where the eyes of all passers-by may receive the message; at the same time they are, by their very presence, staging a demonstration, drawing attention to themselves and proclaiming their existence, inherent in each member of the human family; and they have also taken to the streets in the sense that they are now firmly established in the daily life and daily environment of the men and women of this city, so that none may be unaware of them, so that they may be the prerogative of each and every person, ever-present in the hustle and bustle of daily life.

For that, for this tangible expression of the vigour of human values and for the support it thus gives to the monumental task of creating international understanding, harmony and solidarity, UNESCO cannot but express its sincere gratitude to the artist, to the city of Nuremberg and to all who have made it possible, yet again, to conjoin the true, the beautiful and the just.

UN WORLD CONFERENCE, VIENNA

VIENNA REPORT - THE WORLD CONFERENCE ON HUMAN RIGHTS

Andre Frankovits*

".....while development facilitates the enjoyment of all human rights, the lack of development may not be invoked to justify the abridgment of internationally recognized human rights..."

One of the most significant developments arising from the recently completed World Conference on Human Rights is the recognition by the United States and its allies that the inequality between the rich 'north' and the developing world needs to be addressed within the international human rights agenda.

The governments which gathered in Vienna in June did not have the vision to devise action plans which would address human rights with any degree of urgency. Yet they did reaffirm the principles of the Universal Declaration of Human Rights and they did reject the attitudes of governments like China, that human rights are not the legitimate concerns of the international community.

Some gains

While some NGOs, notably Amnesty International, remained highly critical of the Conference and its processes, many others felt that while less than hoped for, the Vienna Declaration was more productive than expected.

For example, the strong focus on women's rights was welcomed by most of the participants as was the recognition that impunity for violators is one of the major obstacles to the protection of human rights.

Nevertheless, the NGOs response to the governments' declaration pointed out that it,

"....reflects continuing attempts by governments to shirk their human rights obligations, to always put the state before the people and to avoid the responsibility to account for their past failures to effectively protect human rights".

Vision

It was certainly the case that it was the NGOs that held the monopoly on initiative and vision in Vienna. While the governments bickered over wording, NGOs addressed the continuing abuses of women, indigenous peoples, human rights defenders and the poor.

Australians played a strong role in Vienna in both the governmental and non-governmental meetings. From the coordination of groups focusing on children's rights, to lobbying for gay and lesbian rights; from arguing for better refugee protection, to facilitating contacts between NGOs and government delegations, the Australian presence made itself known.

The official Australian delegation played a constructive role. While the major speech delivered by Senator Evans to the plenary was uninspiring, some Australian diplomats

stood firm against attempts by governments to undermine the language and importance of the Vienna Declaration.

The presence of two NGO representatives on the official government delegation enabled good consultation and allowed the NGOs to be better informed about the evolving debates among government.

Among the NGO victories in Vienna were the backdown by the Austrian government on its prohibition on the Dalai Lama's attendance; the turnaround on allowing NGOs to discuss and raise country-specific issues in their Forum; the opening up of the drafting committee to NGO participation (however briefly); and the lifting of the ban on NGOs entering the floor of the plenary meeting for the purpose of lobbying.

A lot remains to be done

The issues of a Special Commissioner for Human Rights; an international criminal court; better coordination of the UN's human rights system; the development of mechanisms to better protect economic, social and cultural rights; the self- determination of peoples, have either been put in the too hard basket or placed on the agenda of the UN General Assembly whose wheels grind exceedingly slowly.

Coordinated action by Australian NGOs in lobbying the Australian Government remains a priority. Internationally, too there is a need for continued cooperation. Pat Walsh from the ACFOA Human Rights office is now on an international NGO committee seeking ways to continue the momentum generated at the Bangkok and Vienna Conferences.

In the words of the NGO response to the Vienna Declaration,

".....It is the NGOs that have pledged themselves to continue their work and have taken steps to ensure closer cooperation for the strengthening of the global human rights movements."

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WORKING GROUP ON HUMAN RIGHTS EDUCATION RECOMMENDATION FOR REFORM IN THE UNITED NATIONS HUMAN RIGHTS SYSTEM

Prepared by
The Washington NGO's Coalition at United Nations World Conference on Human Rights

Article 1 of the United Nations Charter names as a purpose of the United Nations the "promoting and encouraging respect for human rights". In adoption the Universal Declaration of Human Rights, the General Assembly referred explicity to education when it proclaimed the Declaration to be "a standard of achievement for all people and all nations, and to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect of these rights and freedoms." It is in this light that the Coalition Working Group on Human Rights Education offers the following recommendations.

The World Conference on Human Rights should:

1. Declare that human rights education is itself a human right, as has been recognized in several UN Documents, and issue a call for mass education in human rights, now.
2. Facilitate and encourage international, regional and national NGOs, and in particular those concerned with women, labor, development, the environment, persons with HIV/AIDS, indigenous peoples, gay men and lesbians, and other social justice activists, human rights advocates, educators, religious organizations and the media to increase their involvement in formal, informal and nonformal education in human rights.
3. Facilitate and encourage NGOs to add a human rights dimension to their activities and to join in developing programs for mass education in human rights and democracy.
4. Urge Member States, educators and NGOs to support a People's of Human Rights Education, already in progress in some countries.
5. Establish an international Fund to support the human rights education activities of NGOs.
6. Require treaty monitoring bodies to ask States parties to include in their information and reports the extent and scope of formal and nonformal human rights education in the reporting State.
7. Add Human Rights Education as a regular agenda item to the annual meetings of the UN Commission on Human Rights.
8. Require the Commission on Human Rights to appoint a special rapporteur on human rights education. Any special rapporteur reporting on human rights conditions under the Covenants and Conventions, should specify the extent and scope of formal and nonformal human rights education in the reporting State.
9. Call on all member states, in coordination with the NGO community, to develop in their countries Resource Centers for Human Rights Education.

The Vienna NGO Forum

John Scott-Murphy

It was the best of times. It was the worst of times. It brought the Dalai Lama and Rigoberta Menchu, along with over 2,000 delegates from nearly every country. It brought the JPC and the BIM. And it brought a South revolution, expelling the long-serving North NGOs from the leadership.

Organised by the Joint Planning Committee (JPC), a combination of Geneva and New York based NGOs with consultative status to the UN, together with the Boltzman Institute of Vienna (BIM), the Forum got off to a bad start.

Day 1. The JPC attempts to restrict debate at the NGO Forum so that 'country-specific' references will be avoided. Unfortunately nearly all the delegates have come to Vienna with only one purpose and that is to be very 'country- specific', usually about their own country.

The first murmurs of discontent come when delegates are asked to go into their Working Groups (which had all been chosen before the meeting by the JPC). Additional Working Groups are proposed from the floor and are adopted. The JPC-appointed chairs and rapporteurs have an immediate problem of legitimacy. Some of the appointees simply abandon their post and call for nominations. Others stick it out.

Day 2. While the Working Groups find they have no secretarial support, the plenary sessions find that the JPC is avoiding the issue of the Dalai Lama's visit. BIM chief Manfred Novak catches the flak when he announces that the JPC has never issued an invitation to His Holiness. There is an immediate and unanimous vote from the floor to invite the Dalai Lama. The mood in the corridors and on the floor is getting more aggressive.

Day 3. Working Group meetings struggle on. Back in the Plenary the JPC's final act, before being swept away by popular revolution, is to close the NGO Forum with a speech by former American President Jimmy Carter. Despite having been warned of the consequences they proceed. Carter is met, like Louis XVI, with wild shouting and stamping of feet by the masses.

Carter Go! Carter Go! echoes around the hall for the next twenty minutes while the diminutive white haired elder statesman of the USA attempts to read his speech, flanked by bodyguards and concerned JPC members. It is impossible to hear him without headphones.

After his departure chaos reigns for at least 30 minutes. The crowd is in no mood for order. Speeches from the floor, speeches from the JPC, resolutions to throw out the JPC, dignified appeals for calm from senior NGO figures flow like spaghetti into a cauldron of discontent and frustration.

Finally, a new committee is elected from the floor. JPC members vanish slowly into the crowd. Delegates are asked to concentrate on the governmental meeting starting in two days time. There are no plans. No arrangements have been made. The funds have run out. The NGO Statement is not ready. There is not even a complete list of the NGO participants.

Human Rights Defender
Vol. 2 Nov. 1993
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The Vienna Declaration on Women

(Human Rights Tribune,

Nov. 1993, Vol.2, No.2, Special Issue)

Part I

The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community.

The World Conference (WC) is deeply concerned about violations of human rights during armed conflicts, affecting the civilian population, especially women, children, the elderly and the disabled. The Conference calls upon States and all parties to armed conflicts strictly to observe international humanitarian law.....

Part II

The WC urges the full and equal enjoyment by women of all human rights as a priority for governments and the UN. The WC underlines the importance of the integration and full participation of women as agents and beneficiaries in the development process.

The equal status and human rights of women should be integrated into the main-stream of UN system-wide activity. These issues should be regularly and systematically addressed throughout relevant UN organs and mechanisms... In this context, cooperation and coordination should be strengthened between the (UN) Centre for Human Rights and the Division for the Advancement of Women.

The WC stresses the importance of working toward the elimination of violence against women in public and private life, the elimination of all forms of sexual harassment, exploitation and trafficking in women, the elimination of gender bias in the administration of justice and the eradication of any conflicts which may arise between the rights of women and the harmful effects of certain traditional or customary practices, cultural prejudices and religious extremism. The WC calls upon the General Assembly to adopt the draft Declaration on Violence Against Women and urges States to combat violence against women in accordance with its provisions. Violations of the human rights of women in situations of armed conflicts are violations of the fundamental principles of international human rights and humanitarian law. All violations of this kind, including in particular, murder, systematic rape, sexual slavery, and forced pregnancy, require a particularly effective response.

The WC urges the eradication of all forms of discrimination against women, both hidden and overt. The UN should encourage the goal of universal ratification by all States of the Convention on the Elimination of all Forms of Discrimination Against Women by the year 2000.

Treaty monitoring bodies should disseminate necessary information to enable women to make more effective use of existing implementation procedures...New procedures should be adopted to strengthen implementation of the commitment to women's equality and the human rights of women. The WC welcomes the Commission of Human Rights decision to consider the appointment of a special rapporteur on violence against women at its fiftieth session.

The WC recognizes the importance of the enjoyment by women of the highest standard of physical and mental health throughout their life span.

Treaty monitoring bodies should include the status of women and the human rights of women in their deliberations and findings, making use of gender specific data... Training for UN human rights and humanitarian relief personnel to assist them to recognize and deal with human rights abuses particular to women and to carry out their work without gender bias should be encouraged.

The WC urges governments and regional and international organizations to facilitate the access of women to decision- making posts and their greater participation in the decision- making process. it encourages further steps within the UN Secretariat to appoint and promote women in accordance with the UN Charter, and encourages other principal and subsidiary organs of the UN to guarantee the participation of women under conditions of equality.

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Beyond Vienna

John Scott-Murphy

One key issue to emerge from the many difficulties in Vienna was the question of access to the UN by NGOs from the South.

No longer content to allow the Geneva or New York based organisations to dominate proceedings almost all NGOs realised that the UN needs to be more flexible in granting access to the UN system.

While it was obvious that the "South" had arrived, forcing the North NGOs to take notice, and on occasion, move over, the situation merely reverts to "business as usual" once everyone goes home. Increased resources to South NGOs; more open relations with the UN; the establishment of regional organisations; these will become increasingly important issues.

The Asia-Pacific region demonstrated its organising ability once again. This was the only region with a functioning coordinating committee. It was not restricted by special interest groups nor particular countries nor individually dominant NGOs. Although the euphoria of the Bangkok meeting wore off, as the real life problems appeared, it is clear that the experience will be put to good use and an organised regional approach to human rights defence may be possible.

Northern donor NGOs must take note of these positive outcomes of Vienna if we are to see genuine improvements in NGO action in the Asia-Pacific region. The example of destructive funding policy (seen in the way in which European Commission funds were directed to the whole Asian region through a tiny Nepal based NGO with no experience) will stand for some time as the way not to work with the South.

NGO human rights meetings have never been held on this scale before. Shortcomings were easy to identify. The experience demonstrates the difficulties which global human rights campaigning faces and the necessity for a more organised NGO approach.

NO longer can it be left to the experienced NGOs based in the North alone. The energy and forcefulness of grass roots human rights defence by the South NGOs was clear in Vienna. The NGOs of the North are on notice.

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CONFERENCE DOCUMENTS

Proposed Statement/Declaration Presented for Consideration at the NGO Forum in Vienna, June, 1993, as Presented to Government at the Fourth Prepcom re: the People's Decade of Human Rights Education, and a UN Decade for Human Rights Education.

Affirming that the right to human rights education is a human right, the participants in the NGO Forum in Vienna, June 10- 12, 1993, recognize that massive education in human rights and training is critical to the promotion of human rights, the prevention of violation and abuse, and the sustaining of development and civil society. The Participants in the NGO Forum applaud the worldwide commitment to human rights education and join in solidarity to promote and enhance a people's decade of human rights education, 1991-2001, adopted since 1991 by groups and individuals in more than sixty countries to strengthen the growing movement of learning about human rights at the grassroots level and in all other sectors of society.

The NGO Forum:

Considering that human rights education at all levels and in its broadest sense is the principal means of fostering a civil society where people know and enjoy their human rights, affirming the motto of the World Conference on Human Rights: "Know Them, Demand Them, Defend Them";

Recalling that the United Nations Charter lists as a purpose of the United Nations "promoting and encouraging respect for human rights...." and that the General Assembly proclaimed the Universal Declaration of Human Rights, "as a standard of achievement for all people and all nations, and to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms...";

Recalling the Tunis, San Jose and Bangkok Declarations of Human Rights stressing the universality and individuality of economic, social, cultural, civil and political rights and the inherent relationship between development, democracy and social justice, and the need to close the widening gap between North and South;

Reaffirming the role to be played by national institutions in the promotion of human rights, and the need to generate international cooperation and financial support for human rights education and training, mindful that human rights education should be respectful of and consider issues of gender and historical and cultural realities and the heritage and traditions of peoples;

Recalling Resolution 1993/56, March 9, 1993, by which the UN Commission on Human Rights recommended that the General Assembly take appropriate measures to declare a decade for human rights education and the recommendation adopted at the UNESCO International Congress on Education for Human Rights and Democracy, march 8-11, 1993, stating that education for human rights and democracy is in itself a human right, and a prerequisite for the realization of human rights, democracy and social justice;

Aware of many existing non-governmental initiatives in every region, to mobilize efforts in more than 60 countries for the people's Decade of Human Rights Education,

1991-2001: the aim of which is to familiarize people in every nation with the Universal Declaration of human rights, and to develop a human rights culture, through strategies and training methodologies with a gender perspective, relevant to people's daily lives, and as an integral part of development;

Noting the statements made by governments at the Fourth Session of the Preparatory Committee of the World Conference on Human Rights, emphasizing the importance of human rights education in creating awareness for human rights in all sectors of society;

Believing that human rights education at all levels both formal and popular, is essential to increasing understanding, tolerance and cooperation among all people, racial and religious groups and thereby furthers the mission of the United Nations to maintain world peace and security.

Reaffirming that human rights education is itself a human right.

Considering the World Plan of Action on Education for Human Rights and democracy, adopted in March 1993, by the International Congress on Education for Human Rights and Democracy and the worldwide efforts of the people's decade of Human Rights Education, 1991-2001; The NGO Forum:

1. Recommends that the World Conference endorse suggestions made in Resolution 1993/56 of the UN Commission on Human Rights for the proclamation of a United Nations decade for human rights education as a step towards the full realization of social justice, peace and development.

2. Recommends further that the General Assembly take the appropriate measures to declare a decade for human rights education;

3. Requests the Secretary-General to take action in relation to the declaration of a decade for human rights education;

4. Requests the Center for Human Rights to elaborate, in cooperation with UNESCO and NGOs, develop an Action Plan for immediate implementation of the UN decade for human rights education;

5. Calls upon international, regional and national NGOs, and in particular those concerned with women, labor, development, and the environment, as well as all other social justice groups, human rights advocates, educators, religious organizations and the media to increase their involvement in formal and informal education in human rights and to cooperate with the UN decade for human rights education and the people's Decade of Human Rights Education;

6. Request the Secretary-General to consider the establishment of a Voluntary Fund for human rights education with special provisions to support the human rights education activities of NGOs;

7. Calls on all States, in coordination with the NGO community, educators and the media to develop in their countries action - oriented Human Rights Education Resource Centres to facilitate ongoing cultural activities for raising awareness in the community, research, development and facilitation of training programmes, the sharing of methodologies, development and dissemination of materials in human rights education for all sectors of their society and international networking;

8. Request the treaty monitoring bodies to request States parties to include in their reports information regarding the extent and scope of formal and non - formal human rights education in the reporting State;

9. Requests that the Secretary General include human rights education as a regular item on the agenda of the Commission on Human Rights;

10. Invites the Commission on Human Rights to appoint a special rapporteur for human rights education;

11. Invites all States to guarantee full protection to individuals and organizations working in the field of human rights education;

12. Calls upon the NGOs and individuals involved in the people's Decade of Human Rights Education to cooperate fully with the UN Decade for human rights education in working towards the achievements of common goals.

Presented for consideration at the NGO Forum by:

The Organizing Committee of the people's Decade of Human Rights Education, 526 West 111th St. Suite 4E, New York, N.Y. 10025, USA.

Vienna Declaration & Programmes of Action - 25 June 1993

The World Conference on Human Rights recognizes the important role of non-governmental organizations in the promotion of all human rights and in humanitarian activities at national, regional and international levels. The Conference appreciates their contribution to increasing public awareness of human rights issues, to the conduct of education, training and research in this field, and to the promotion and protection of all human rights and fundamental freedoms. While recognizing that the primary responsibility for standard-setting lies with States, the conference also appreciates the contribution of non-governmental organizations to this process. In this respect, the Conference emphasizes the importance of continued dialogues and cooperation between governments and non-governmental organizations. Non-governmental organizations and their members genuinely involved in the field of human rights should enjoy the rights and freedoms recognized in the universal declaration of human rights, and the protection of the national law. These rights and freedoms may not be exercised contrary to the purposes and principles of the United Nations. Non-governmental organizations should be free to carry out their human rights activities, without interference,
within the framework of national law and the Universal Declaration of Human Rights.

Page 16, para 25.

Human Rights Education

Plan of Activities of the Centre for Human Rights for the "Implementation of the Vienna Declaration and Programme of Action"

The world Conference considers human rights education, training and public information essential. States should eradicate illiteracy. Human rights, humanitarian law, democracy and rule of law should be included in the curricula of all learning institutions. States should develop specific programmes and strategies for insuring human rights education, including the taking into account the human rights of women. Governments should promote increased awareness of human rights. The World Conference on Human Rights underlines the importance of strengthening the World Public Information Campaign for Human Rights. Advisory services and technical assistance programmes of the United Nations should be able to respond immediately to requests from States. the proclamation of a United Nations decade for human rights education should be considered.

Page 31, para 34.

BOOK REVIEWS

Human Rights for All : Education Towards a Rights Culture
by David McQuroid-Mason, Edward L O'Brien and Eleanor Greene

The aim of the book is simple - to educate all about "Human Rights". Understanding Human Right does not only mean "everyone should be free" it includes knowing what rights we should have as human beings and deciding if these rights should or should not be restricted.

The book strives to help people learn about Human Rights not by just telling them about it, but by encouraging discussions and exchange of ideas, by helping people to put forward their views and listen to others. The goal of the book is to make "Human Rights" have a better chance of being recognized and encouraged by trying to make people listen and understand.

No of Pages : 120

For Copies Contact:

David Phillip
Publishers (Pty) Ltd.
208, Werdmuller Centre
Uaremount 7700
South Africa

Initiating Human Rights Education at the Grassroots : Asian Experiences
Edited by Clarence J. Dias

This book is the second in a series of Peace and Human Rights Programme undertaken by ACFOD publications. The response to the first volume, which was based on papers presented at a regional workshop on Peace & Human Rights - "Solidarity among the Grassroots", was overwhelming and inspired this second volume. ACFOD has adopted a long term programme with a number of Asian Networks of Human Rights and strives to enhance and compliment the work of these networks.

The book intends to stimulate promoting the process of human rights education and contains education kits & material (textual, contextual, pictorial photographic, comic & posters). The range of material presented encourages appreciation for the diversity and creativity required if Human Rights Education at the grassroot is to become an effective reality.

The book is a grandiose effort in contributing to the process of promoting Human Rights Education.

Price : U.S. $ 8.
No. of Pages : 380
For Copies Contact:
Asian Cultural Forum on Development (ACFOD)
P.O. Box 26, Bungthouglang
Bangkok 10242 - Thailand

Working for Justice & Human Rights : A practical Manual

By R.W. Timm, C. S. C.

The purpose of the manual is two sided - to give both theoretical and practical education to teachers, community leaders, workers and farmers at the grassroot level. The manual covers practical methods required for organizing groups, trainings, seminars and discussions concerning justice, peace and human rights at the grassroot level. The orientation is based on field experiences in Bangladesh and other countries, and is especially suitable for the rural environment.

Besides the practical section, the rationale and spirituality of justice and peace activities are also dealt with. The manual fills a long felt need among workers and besides giving practical directives it also educates and motivates in the important tasks of justice, peace and human rights.

No. of pages: 96
For Copies Contact:
Commission For Justice & Peace
Box. 5, Rhaka 1000
Bangladesh.

Training of Trainers Proceedings of the first SAFHR Training Course in "Human Rights"

The South Asian forum for Human Rights (SAFHR) was conceptualized during the world congress of Human Rights in New Delhi in Dec. 1990 at a meeting of more than 50 delegates from SARRC countries.

It was decided that SAFHR would remain unregistered as an informal group till it proved its usefulness through practical activities. It started with a newsletter, which was published as an appendix to the bulletin of the Peoples Civil Liberties Union in Delhi. The second activity was to hold a peoples SAARC each year during the SAARC Summit. — a parallel gathering to express peoples viewpoint on a theme chosen for each year.

The first SAFHR meeting was held, in Dhaka, Bangladesh for 15 days where various aspects of Human Rights were taught by way of dissemination of materials, discussions and lectures. The proceedings of this meeting are given in this book.

No. of pages : 56
For Copies Contact:
Fr. R.W. Timu
Convener SAFHR
Commission for Justice & Peace
Box 5, Dhaka 1000
Bangladesh

Peace Education Resources

The booklet is published by The New Zealand Foundation of Peace Studies which is an Independent, non-partisan and non- profit organization. It aims to promote peace within and beyond New Zealand.

The book has information on publications, articles, books and also videos and audio visual material concerning peace education.

For Copies Contact:

The New Zealand Foundation for Peace Studies Inc.
C.P.O. Box 4110 Auckland
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ASPBAE Publication Policy

ASPBAE is a non-profit, non-governmental regional organization with membership throughout Asia-Pacific region. Its overall purpose is to strengthen the theory and practice of adult education as a contribution to individual and social development.

ASPBAE publications are an integral part of its activities to support, share and learn among practitioners, theoreticians and policy-makers. Therefore the reader is encouraged to use the materials contained herein for further sharing and learning with due acknowledgement to ASPBAE. Your feedback on this publication is invited to help ASPBAE improve these publications in future.

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